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(1)...The abolition of arbitrary and compulsory marriage and the putting into effect of freedom of marriage for men and women.
(2)...The abolition of the feudal system of marriage...based on the superiority of man over woman, and the putting into effect..of monogamy, and equal rights for both sexes.
(3)...The abolition of the feudal system of marriage, which neglects the interests of the children, and the putting into effect of the New Democratic system of marriage, which protects the lawful interests of women and children.[11]

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In propagandizing and implementing the Marriage Law, the regime struck against the old authoritarianism of the family head, child marriages, mistreatment of women and discrimination against them as inferior to men, and the mistreatment of children by parents. Wives, especially wives of arranged marriages, were encouraged to seek divorce from intolerant, unrepentant husbands. However, if husbands could be made to adopt the new attitude toward women, partners of arranged marriages were urged to remain united.

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9. (continued) magazines and newspapers, and should be evaluated accordingly.

10. See comment of American editors of C.B., 136, p. 3.

11. "Document 7," C.B., 236, pp. 22-29.

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To help traditionally-minded families attain the new Communist-established goal of "democracy" and "harmony," family "struggle" meetings were arranged under cadre supervision. Each member was pressed to confess his own past sins and suffering and to help other family members to remember theirs. The particular transgressions sought out for exposure, commdemnation, redress, and rectification were the mistreatment and beating of wives by husbands, similar behavior by mothers-in-law against daughters-in-law, and interference by parents in young people's free choice of marriage partners. Much was made in the Communist press of the suicides or murder of women and young people, attributed to the old feudal system of marriage."[12]

Whatever the humanitarian by-products, the Marriage Law aimed at a basic change in Chinese society with two utilitarian purpose in view. One was to change the popular basis of loyalty from the family to the state. The other was to free the Chinese woman from her preoccupation with the home and children so that she might become a laborer in the field and factory. These aims were quite openly expressed.

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12. See especially C.B., 273, pp. 1-3; 236, pp. 4-14; and Survey of the China Mainland Press, Hong Kong, American Consulate, 932, p. iv; hereafter cited as S.C.M.P. The same conditions apply to this source as to Current Background; see footnote 8.